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it, as with studious intention, all Swiss coloring. The history as it is told here could have been enacted on an American prairie as well as amid alpine peaks. The picture suffers for want of a frame.

Moreover, while the political relations of the Swiss Reformation are carefully traced, the peculiarities of the Swiss constitution are not sufficiently displayed. A citizen of Switzerland, like the author, may be so familiar with them from childhood as not to perceive the need of presenting them to his foreign readers. Yet they have affected the Reformed systems of church government so profoundly that no one can understand their genesis who is not well acquainted with the Swiss constitution in the sixteenth century.

A graver defect of the book is its apology for the cruel extinction of the Swiss Anabaptists by the Swiss reformers. This consists, first, in the claim that the punishment of the Anabaptists was relatively milder in Switzerland than in the neighboring Catholic countries. This I admit: drowning is a milder punishment than burning. But a cause which is forced to take refuge in such excuses must be in sore need of defense. A second claim, on which the author lays greater stress, cannot be admitted. It is that the Anabaptists were put to death on political, rather than religious, grounds, as persistent disturbers of the peace, who, if not silenced by the extremest penalties, would have excited the common people to revolt and anarchy. On the contrary, it was precisely these Anabaptists who most strongly opposed revolt and anarchy, and taught the duty of leading a peaceful life. The German Peasants' War had for a time caused excitement among the Swiss peasants, but the Anabaptists did not appeal to this excitement, and it had died out when the most horrible executions took place. The Zwinglians produced more of uproar and revolution in Switzerland than any other persons, and led their country into a disastrous civil war; and, if this plea is to be allowed, their Catholic opponents ought to have exterminated them.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

JOHN DONNE, Sometime Dean of St. Paul's, A. D. 1621-1631.
By AUGUSTUS JESSOPP, D.D. With two portraits. London: Methuen & Co.; Boston and New York: Houghton, Mifflin & Co., 1897. Pp. x + 239. 3s. 6d.

DONNE was born in 1573, attended Oxford, traveled abroad, and was under Lord Howard in the Cadiz expedition. Returning to Eng-

land he became secretary to the lord keeper, a gay attendant at the court of Elizabeth, a trifler, and a writer of verse. He contracted a clandestine marriage, got into the Fleet for so doing, lost his secretaryship, and lived for several years on the bounty of his friends. He wrote a book on suicide, and another against the Jesuits, and a third in support of the oath of allegiance. Failing to secure a lucrative post from King James, he wrote an extravagant panegyric on a deceased young lady, which yielded him a substantial moneyed return from her vain father. Becoming somewhat "decayed in health," he saw the hollowness of worldly amusements and pomps, abandoned all hope of state preferment, turned his thoughts to holy orders, was ordained by the bishop of London, and two months later was made D.D. at Cambridge by command of the king. He was given the livings of Keystone and Sevenoaks, and soon after the preachership of Lincoln's Inn. He was now in his forty-third year, and his impecuniosity was at an end. King James made him dean of St. Paul's, and he became a practiced extempore preacher, "the greatest of his time." He was emphatically a High-Church man, and at the same time an almost superstitious bibliolater—a cross between an Anglican and a Puritan. In the latter part of his life he devoted himself to study and preaching, seldom attended court, broke intercourse with the nobility, and gave over versifying. In his last illness he looked after his portrait and monument, made his will, and deeded his literary remains to one of his executors. He died March 31, 1631.

Dr. Jessopp deals with Dr. Donne as a "leader of religion," acknowledging his inability to appreciate his "poetic genius." He has for his hero the highest admiration, accounting him his "great teacher and master and friend," and hence has written every page of the biography in a sympathetic vein.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

LIFE OF EDWARD BOUVIER PUSEY, D.D., Canon of Christ Church,
Regius Professor of Hebrew in the University of Oxford.
By HENRY PARRY LIDDON D.D., LL.D., Canon of St. Paul's.
Edited and prepared for publication by Rev. J. O. Johnston,
Rev. R. J. Wilson, and Rev. W. C. E. Newbolt. In four
volumes. London and New York: Longmans, Green & Co.,
1893-97. \$18

THE first installment of the *Life* of Dr. Pusey, in four large and expensive volumes, was not issued until more than a decade after his